

The Baptist Record



"THY KINGDOM COME"



OLD SERIES, VOL. XXXX.

JACKSON, MISS., SEPTEMBER 5, 1918.

NEW SERIES, VOL. XX., No. 35.

Great Britain is raising four times the amount of food stuffs produced before the war.

Twenty-two were baptized at Mount Pleasant by Pastor A. H. Miller.

A revolving fragment of paleozoic age collects no cryptogamous vegetation. Which being interpreted means, "A rolling stone gathers no moss."

The Baptist Church and parsonage at West Lake, La., were blown down by a recent storm, the church being entirely destroyed.

W. A. Hancock conducted a great meeting at Blue Ridge, Texas, where he was pastor for two years. There were seventy-five additions.

Rev. W. S. Allen began his work September 1st as pastor of Immanuel Church, Hattiesburg. This gives him a congenial field and a fine opportunity in close touch with the Womans College.

Dr. J. W. Provine of Mississippi College, attended a meeting of college president held last week in Chicago to consider the needs of the schools brought on by war conditions.

The editor is pastor at West, preaching one Sunday in each month. He preached there four days last week and baptized four on Sunday night.

Pastor A. H. Miller had with him last week at Mt. Pleasant, Rev. O. P. Bentley in a revival meeting. Up to Thursday night there were twelve received for baptism.

Pastor J. T. Christian and Hattiesburg First Church are rejoicing over the paying off of a large debt which had been on hand since the extensive movement of the building a few years ago.

Thanks to those brethren and sisters who during the month of July and August co-operated with us to extend the circulation of the Record. Now help us in this associational period.

Dr. W. E. Farr assisted Pastor R. F. Bass in a meeting at Skene last week. There were seventy additions to the church, thirty-nine of them by baptism, according to a daily paper report.

General Joffre, the hero of the first battle of the Marne, being asked on the first anniversary of the battle about the determining factors in it and replied: "It was a miracle, a miracle. And then looking up he said: 'It was God. It was God.'"

Inquiries from prospective students in practically every state of the Southern Baptist Convention indicate there will be a good enrollment at the opening of the Baptist Bible Institute in New Orleans.

Rev. J. R. Hewlett helped Pastor Gardner in a great meeting at East Fork; fourteen additions, eleven by baptism, all of them boys and young men. The pastor is strong in the love of his people here.

Wm. D. Haywood and several of his associates in the I. W. W. (I Won't Work) have been sentenced to twenty years in the penitentiary for disloyalty. They will find no sympathy among Americans.

A sympathetic writer in the Standard gives the information that Rev. J. H. Shakespeare has turned the Baptists of England practically into an episcopacy. We had heard several things against English Baptists but this goes one more.

The Sunday School Times quotes somebody as saying that the test of good manners is being able to put up pleasantly with bad ones. It is true that the test of refinement is while being pained with the lack of it one is able to remain courteous.

Rev. W. R. Haynie has just closed a meeting at Fair River, with Rev. A. D. Muse preaching, which is said by old members to be the best in the history of the church. Spiritual life was strengthened, there were fourteen conversions, and the pastor's salary was increased \$50.

It is estimated that more than 13,000,000 men will register under the new draft law, and that probably more than 2,000,000 will be called before January 1st out of this number. Also there will be 200,000 called out in September from those previously registered under a former draft law.

IMPORTANT TELEGRAM.

Chicago, Ill., Aug. 31, 1918.

Baptist Record,
Jackson, Miss.

Conference of representatives of the government and the presidents and delegates of two-thirds of the colleges of the United States at Fort Sheridan, resulted in far-reaching consequences. Every college like Mississippi College, having army training camp unit, goes under military control of government. So far as members of unit are concerned every member of unit above eighteen in colleges proper has full expenses paid by government as food, housing, equipment, tuition and draws thirty dollars per month. All academy students have same privileges except must pay own expense. Every teacher, pastor and friend of college should immediately help us and above all boys who will be drafted into army.

J. W. PROVINCE.

The Tithes is published at Burlington, N. C., is devoted to the business of promoting the sense of stewardship and the obligation of tithing among Christians. It is a good paper to circulate among your people, a sixteen page monthly for \$1.00 a year.

The National Coal Association has appealed to the Federal Fuel Administrator for war time prohibition. They say that there is not coal enough to have both liquor and coal enough for the business of the country, and that the country cannot keep liquor in the mining sections and produce a sufficiency of coal.

Brother J. E. Byrd reports that in the months of July and August four hundred and four awards were delivered to Sunday School teachers and other workers. That is the number who have studied and passed examination on one of the books in the teacher training course. This is due largely to the active work done in the county normals.

Paul Powell, son of Dr. W. D. Powell, brother-in-law of H. M. Harris, has given up Sunday School work in Alabama to enter the army.

Rev. J. C. Lee has recently held three meetings in which twenty-four were baptized, one at Society Hill in Jefferson Davis county, one at Indian Creek near Hattiesburg, and one near Richton. He is this week in a meeting at Neshoba (formerly Germantown) in Tennessee. Brother Lee purposes to resign at Columbus and ought to be kept busy in Mississippi.

The editor of the Biblical Recorder says: We have seen ladies go into a public dining room, order a meal, and leave it untouched because sickened by the odor of tobacco smoke. Nor are women the only sufferers. We say without hesitation, that it is very discourteous on the part of smokers to show such wanton disregard of the comfort of others.

From the Word and Way we learn of the sudden death in his hotel in St. Louis of Rev. W. J. Williamson. Dr. Williamson was a strong personality, a forceful preacher, for many years pastor of the largest Baptist church in St. Louis. For some time he has been preaching to Central Church in that city which has no denominational connection. His death was caused by hemorrhage of the brain.

Rev. Hendon M. Harris offered his resignation on Sunday as pastor at Clinton. It was accepted with sincere regret. He goes under government appointment to France on October 1st, to work among the Chinese in France near the battle front. On the same date Rev. Zeno Wall will resume his duties as pastor of the Clinton church, which were interrupted by his entrance into army work about a year ago.

Rev. J. P. Harrington, pastor at Provident Hights Church, Waco, has accepted the work as representative of the Baptist Hospital, Jackson, Miss., and will begin work September 15th. Brother Harrington has been pastor of prominent churches in Mississippi and was for some while enlistment man for our board. He has made good in all of these and ought to have an open door to all hearts in this great work for the Hospital.

A printed report of the teacher training work by the education secretary of the Sunday School Board shows the best work for the past year in all its history. More gratified to see that the schools of Mississippi have made an honorable record. The Woman's College has the largest number of diplomas to its credit, 166, while Mississippi College next with 155. There are six other schools in the state doing this kind of work, one a state school and one a negro school.

The Federal Fuel Administrator requests all loyal citizens to abstain from the use of gasoline for joy-rides on Sunday. If this suggestion does not meet with voluntary compliance, then a mandatory order will be issued and people will be compelled to obey it. A long time ago a holy man moved by the Spirit of God said: "If thou turn away thy foot from the Sabbath, from going thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Christ, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." Take your choice. You may have the devil or the Lord for a chauffeur.

SAVED FROM WHAT?

Sin is the only damning quality to which humanity is heir or susceptible. Sin is the transgression of the law. Death is the only penalty fixed by Divine statute for sin or a transgression of the moral law. "The soul that sinneth it shall die." "The wages of sin is death." "Death has passed upon all men because that all have sinned." Inherent sin was cancelled by the atonement of Christ. The eating of sour grapes by the fathers do not put the children's teeth on edge now. Sickness, sorrow, pains and suffering are the consequences of sin, but death only is the penalty. The consequences of sin are phenomenal reminders of the penalty. The atonement of Christ is the only remedy for the disease of sin and its remedial essence is attainable only through conviction, repentance, faith and obedience. The question involved by the caption of this article is, when a person is saved by Grace through faith, what are they saved from? This writer as a test of common opinion asked ten different Christian professors of adult age and above average intelligence the following questions and received the accompanying answers. First, "Are you saved?" Answer, "Yes." Second, "What are you saved from?" Five answered, "Saved from hell." Four answered, "Saved from eternal punishment." And one answered, "Saved from the devil." These good people seemed to have lost sight of the prime factor in the case, that of "sin." The scriptures clearly teach that to be saved from hell punishment or the devil, the individual must first be saved from sin. "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21. "And ye know that he was manifested to take away our sins, and in him is no sin." 1st Jno. 3:5. There is not an intimation within the lids of the Bible that God will save any one, high or low, rich or poor with their sins on or in their sins. Nearly, if not all of the sacred writers of both Old and New Testament stress not only the importance, but the necessity of heart-purity and perfect cleansing from all sin. King David prays to be washed thoroughly from his iniquity and to be cleansed from his sin. Psal. 51:2, 7, 10; Isaiah sets forth the same solemn truths in the 1st chapter, 16, 17 and 18th verses of his writings. David declares that only the pure in heart with clean hands shall ascend the hill of the Lord or stand in His holy place. Psal. 24:3-4; Christ makes a similar assertion in Matt. 5:8; "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." 1st Jno. 3:8. There is no middle ground, there is no compromise in the service of God. "Ye cannot serve God and mammon." Matt. 6:24. "Ye cannot drink the cup of the Lord, and the cup of devils." 1st Cor. 10:21.

Because cranks and fanatics have gone to the extreme in advocacy of "Sinless perfection," (which belongs only to God) is no reason why God's true children should retreat to

the opposite wing of the arena and advocate a loose Christian life of "Sin and can't help it." Salvation by grace, is a saving from sin, and all the other good things follow in the wake. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19. Prophecies are fulfilling in such rapid succession and the signs of the Savior's second coming is so clear that he that runneth may read; hence it behooves God's people to be on the alert, watching and waiting for the glorious and happy events. "Even so come Lord Jesus."

J. M. HUTSON.

L. B. 505 McComb, Miss.

MY FIRST SUNDAY IN THE ARMY.

(Chaplain Webb Brame, Th. D.)

I reported Saturday to Camp Pike as chaplain in the new army. Was assigned to an area of six training battalions, 7th to 12th with enrollment of six thousand men. Nothing is permanent among them, but all moving and changing daily. No chance to learn men or build up a religious organization among them. Yet even with these boys on the run, what a vast opportunity for helping them as they pass by.

It would not be human for such as I to break away from a pastorate like New Albany, and such a family as is my blessing without that indescribable feeling that only the man in the army can know. But those who go will find a glorious recompense. It is hard to forget the past and press forward but God helps and you soon lose yourself in ministry to others.

I preached at the Y. M. C. A. to a large crowd at 10:30, text, Josh. 14:12—The True Soldier. Rushed over next to one of the barracks and spoke fifteen minutes to a fine lot of fellows. The first song they called for was "Take the Name of Jesus With You." I have visited the Hostess House also and will be able to render special service to the relatives who visit in the camp. What a strange, indescribable feeling came to me when I first felt myself a part of this splendid moving army of ours. Unworthy of the salutation of the fellows, but nothing so wonderful as preaching to them. If you come to preach to the boys, leave the old sermons behind for they won't fit. Just study your Book and the men, then open your heart and how easy as God leads. I shall not be here long and must be very busy. Mothers write me if you have a boy here and I will look him up and help him remain the man. Will write more next week.

Ninth Training Bat. 162 Depot Brig., Camp Pike.

We clip the following from Home and Foreign Fields, who is always full of good things: A young lady said to her friend, "I cannot get interested in missions!" "No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."—Selected.

We found Pastor J. R. G. Hewlett just getting into the parsonage at Water Valley.

Department of the Convention Board
BENJ. J. LAWRENCE, Cor. Sec'y

AN UNJUST CRITICISM.

In the Jackson Daily News of August 29th there is an editorial under the caption "Keep It Out" which is so glaringly unfaithful to all the facts that I cannot refrain from protest and correction.

The editorial to which I refer is as follows: "There has been some trouble over the infection of denominationalism at Camp Shelby into the welfare work among the soldiers there by so-called 'camp pastors'."

The Y. M. C. A. is all right; the Knights of Columbus are all right; and the Jewish Welfare Association is all right.

But the four and seventy jarring creeds have no business in a camp.

It will be remembered that General Funston stopped this sort of thing on the Mexican border, and thus brought down upon his head the censure of the overly-narrow denominational papers.

He objected because some of the rip-snorting, hell-fire evangelists started what they are pleased to term revivals, and upset the men so they were made poor soldiers.

The men do not want creed and doctrine; they want the sort of help that the Y. M. C. A. gives to Protestants, the Knights of Columbus to Catholics, and the Jewish Welfare Association to Jews.

Simple religion, full of the true spirit of Christ, which is service, has its place in army camps, and everywhere else in the world.

But the scores of church divisions, with their petty bickerings and strifes, their outworn doctrines, borrowed from pagan religions, their tacked-on creeds that save all but obscure the real teachings of Christ, should be kept in the four walls of the churches.

Within their churches, they may teach and believe what they choose, for no man goes there against his will. In the army camps they must not let their personal beliefs make the lives of the soldiers miserable.

The three great organizations named in this editorial are doing their work in a perfectly satisfactory manner. They are helping each other. On the other side, Catholic priests tend Protestant wounded; Protestant chaplains hold the Cross to the lips of dying Catholics; Jewish rabbis say the last prayers over the dying Protestant or Catholic.

We must have this spirit over here. The people of the United States will not tolerate anything else, and the narrow-minded of all denominations might just as well make up their minds to this fact now.

The men need Christianity; not creeds and doctrines.

The above editorial is a misrepresentation of the denominations and their work in the camps. I have no brief for the other denominations, they can speak for themselves, but I can speak for the Baptists of Mississippi. There has absolutely been no "trouble" of any kind at any time between our camp pastor, Rev. E. D. Solomon, and any other religious organization or worker in the camp. Both the director of the Y. M. C. A. and the Commanding General of the camp will con-

firm this statement. The editorial in the News asserting that "there has been some trouble" is wholly without foundation. And here I mail the first paragraph of the editorial.

In the second paragraph the News seems to think that there is a mighty difference between the character of the Y. M. C. A. and the denominations, and planting itself on this supposed difference it flourishes its trident and blows its blatant horn exclaiming that the one "is all right," but the other has "no business in the camp." This dictum like almost everything else emanating from the News is born of ignorance inspired by prejudice, and tremendously amusing to every well-informed person. If the News would spend a little time in informing itself it would discover that a denomination is composed of individuals and that wherever those individuals go the denomination to which they belong goes. Now the Y. M. C. A. is composed of men belonging to these same denominations and receives the great bulk of its financial support from them, hence to exclude the denominations from the camp would be to eliminate the Y. M. C. A., the Knights of Columbus, the Jewish Welfare Association and every other influence for moral and spiritual uplift. And this no doubt would suit the News exactly, but it would not suit the people of Mississippi. And here we peg the News again.

The News jumps onto the Funston incident evidently not knowing that the facts in the case. If the News had known more it would perhaps have said less. For the benefit of the News, that just a ray of correct information may permeate the murky atmosphere of the editorial sanctum I would like to inform the editor that when General Pershing sent his request to the United States for six ministers of national reputation to come over and help the soldiers by preaching to them he placed the name of George W. Truett of Texas at the head of the list and this same Truett is one of the men to whom the News refers as a "rip-snorting, hell-fire evangelist" stopped by Funston. I am willing to put the judgment of General Pershing against that of the editor of the News. And so I plug the News again.

The News then turns to a tirade against the churches in a paragraph of verbal gush which has run through so many soiled lips that even self-respecting pagans turn aside from it. But then the News does not know that as it does not know a great many other things that are true. I will grant you that the News is a right to its opinion of the churches and I would be the last person in the world to deny that right. If there is anything Baptists stand for it is the right to think for one's self. But I would suggest to the News that right thinking is necessary if one would save himself from the charge of error and just thinking based upon exact information and a broad and unbiased view is necessary if one would be saved from the charges of narrowness and littleness. If the News knew more of ancient religious history as well as more of modern religious doctrine and practice and had any regard for its repu-

tation it would never make such a statement. The facts are the very opposite and the News is challenged to show one doctrine or practice of the Baptists of Mississippi borrowed from pagan religions or out of line with the teachings of Christ. Let the News put up or shut up. And here I spike the News again.

Still working itself up the News proceeds in its rage of words. A great discovery it has made. The organizations referred to work in perfect harmony, but the churches are a bickering set making the "lives of the soldiers miserable" and unfit to be allowed in the open either in the camps or out of them and so "should be kept in the four walls of the churches." Hear it oh ye men and women of Mississippi. Your religion is a hurtful thing. While your boys were with you they were and could be members of your churches but now since they have joined the army your religion makes them "miserable." The News says so. And the News knows. But does it not seem strange that at home these same boys who found their greatest delight in working in the Sunday School, in the B. Y. P. U., in the prayer meeting, and in attending the preaching service of their churches, should when they get to the camp find that this same preaching which has delighted their souls all at once makes them "miserable?" But it is not so. The News is simply saying things which it thinks is smart, but which right thinking people know to be drivell. And so I prick the News again.

We come at last to the conclusion and what a profound deliverance it is. Hear it. Rising to the position of moral and religious stadholder for the whole country and assuming to speak with an authority superior to that even of the Kaiser the News says: "The people of the United States will not tolerate anything else, and the narrow-minded of all denominations might just as well make up their minds to this fact now." And so you Christians of Mississippi, numbering by far the majority and holding in your possession the wealth of the state as well as the power to direct it politically, socially and economically, can just understand that you are narrow-minded set of ground combers and had as well make up your minds now to bow beneath the red and walk under the yoke imposed upon you by the Jackson Evening News. No use to protest, the News say so. But before I pass I would like to ask, "What meat hath this our Caesar eat that he hath grown so great." I would also like to suggest that all narrow-mindedness is not confined to the denominations. In fact I would like to groom the editor of the News for the chief place and would produce this editorial as evidence of his prize winning capacities. I candidly believe that when so judged it will be evident that he can look through a keyhole with both eyes at the same time. Such audacity. Think of it, this editor serving notice on the millions of church people of the United States that they must abide by a dictum which he pronounces. And so another rip in the News.

It is to be depreciated that anything should be injected into our war work efforts which would tend to impair our efficiency. This

is no time to stir up strife. It is no time for a secular paper to say ugly things about religious organizations especially when those organizations stand solidly behind the government. In my mind anything that tends to create strife among our people tends to destroy their morale and is German propaganda. This is what the News editorial does. There are at least 600,000 adults in Mississippi who belong to the various churches. These with those who are otherwise connected with the churches practically include the whole population of the state. Shall a little vaporist presume to dictate to these what they shall do with their religion? The government without the men and women who belong to the churches and believe in them cannot prosecute the war. If every man belonging to or believing in the church were to refuse to back up the government in this war the government would be paralyzed. Shall we be slapped in the face by a dirty rag?

I want to say in conclusion that the Baptist of the State and the United States are solidly behind the government and they are behind the government to the end. The charges so far as they are concerned is wholly false. And speaking for them I say that we resent the charge and maintain that any and every religious organization standing behind the government in its war-work ought not to have hard, ugly and untrue things said about it. We are not arraying ourselves against the order of the government. We are behind the Y. M. C. A. in its war work. We are willing to make every surrender possible to win the war. But we serve notice now that after the war is over we will settle to the full all accounts. The agencies responsible for an order which prevents the mothers and fathers from sending their pastors to preach to their boys in the camps will be ferreted out and met fairly and made to bite the dust. Our task now is to whip Germany, but after we have whipped Germany then our task will be to crush any other influence and power which threatens to snatch from us that religious liberty guaranteed to us by our fathers in the constitution.

A telephone message from Rev. E. D. Solomon, camp pastor at Camp Shelby, says that Sunday night was his greatest meeting. He preached the old time gospel, the gospel which wars of punishment as well as holds out the hope of eternal life through Christ, and there were more than three hundred conversions. No one has to go to these meetings unless he wants to, but the boys want to go, the Jackson News to the contrary notwithstanding. And Gen. Pershing thinks, and that contrary to the News, that a preacher like Solomon who prepares men for eternity is worth a hundred soldiers. Solomon has also a letter from Dr. Booth, Y. M. C. A. director at Camp Shelby, stating that there has never been any trouble between the Y. M. C. A. and the camp pastors.

It is hard to kick against the grade. This seems to be the reason for the resignation of Dr. R. A. Meek as editor of the Christian Advocate of New Orleans. He did not agree with the bishops in their disposition to unite Northern and Southern Methodists.

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EDITORIAL.

HAVING BUT NOT POSSESSING.

It is not uncommon to hear someone say of land or of some article, "It is mine; I paid such and such a price for it." This is supposed to give a title to it, and to guarantee permanent and legal possession. We speak of a "guaranteed deed," by which property is secured to the owner in perpetuity. In some countries an estate may be entailed so that it may never pass from the ownership and control of the family. These are mere human devices in an effort to do the impossible, to accomplish what the law of nature, the law of God renders unattainable. They are futile efforts at which time laughs and which all experience contradicts.

But what is more the word of God declares that no property is ours in permanency and perpetuity. The testimony of Paul in 1 Cor. 17:30 is that "those who buy are to be as though they possessed not and those that use the world as not using it to the full for the fashion of this world passeth away." Old deeds sometimes read that a plot of ground is the possession of a certain man "to have and to hold." The scripture and experience contradicts this. It is his to have but not to hold. One is a simple verb; the other is a compound verb, that is a verb with an intensive or strengthening preposition. The one means to have or hold lightly as with an open and upturned palm of the hand. The other means to hold with a firm and unrelaxing grip, a death grip, or mortgage, which is a French word, meaning the same thing. Now this latter is the word which Paul uses in saying that we do not "possess" a thing though we may buy it. We can not hold it or keep it permanently. It is only a temporary arrangement.

But it is not enough to know the meaning of the words. They express a fact which if we are sensible we will reckon with, we must take into account. These things in which we take such pride of ownership, about which we are some times so swelled up, are just loaned us for our temporary use. It is a true saying that they are ours only in trust. This is the lesson of the parables of the pounds and the talents. This is also the teaching of the parable of the shrewd but dishonest steward, to which Jesus adds the statement "If ye are not faithful in that which is another's, who will commit to you

that which is your own. Or to go back to the passage in First Corinthians, Paul says "The time is shortened" and he urges that no business and family relations or transactions should handicap our business of serving God, but should be subordinated and employed "That ye may attend upon the Lord without distraction." To employ the words of the King James version we are to use the world as not abusing it.

NOT HAVING BUT POSSESSING.

Here is a passage of scripture that needs to be put along by the side of the one above which we have just been speaking. That passage said "Those that buy as though they possessed not." This one presents the opposite truth, namely, "Having nothing and possessing all things. The two together form a paradox whose meaning is well worth getting and observing. Here the simple and compound verbs spoken of are put side by side. This passage is found in 2 Cor. 6:10, and presents felicitously the real character and positions of the servants of Jesus. Paul is speaking of the "ministers of God." After enumerating some of their hardships undergone and the attributes of character developed, he shows how they look to the world and how they are really in their inmost being and their standing before God: By glory and dishonor, by evil report and good report: as deceivers and yet true; as unknown and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, and yet always rejoicing; as poor, yet making many rich; as having nothing and possessing all things." This last is the climax, the acme of poverty and of wealth, the zenith of riches and the nadir of pauperism; having nothing and possessing all things.

As interesting as the language is, it is not the rhetoric that concerns us but the truth that it unfolds. In what way was it true of Paul, and is it true of other Christians? There can be no doubt of his poverty. It was probably an entirely voluntary poverty. He had a trade at which he could have succeeded. He was mentally capable of managing business and accumulating property. But he turned from these to give himself to the service of Christ, his whole time and thought to it, to the exclusion of any probability of material gain. This was included in the sacrifice of which he said "These I count loss for Christ; yea doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I suffered the loss of all things." He had no property of which we have any account and it is doubtful if he ever carried a trunk with him or a valise. He was a soldier of Christ unencumbered with possession. It was probably literally true when he spoke of himself as "having nothing."

But it was in some way just as true when he added, "and possessing all things." The real possessor is one who gets the true benefit of the thing, not the one necessarily who has the earthly title to it. The servant and messenger of God may have no individual claim on anything but the universe is commandeered to supply him with whatever is

needed for the prosecution of his work or the attainment of his purpose. Just as (and more also) we say "There's my train" when we own not a cent of stock in it, so in the forwarding of life's purpose, God's purpose in us, so Paul says, "All things are yours, whether Paul or Apollos or Cephas or the world, or life, or death or things present, or things to come; all are yours." It does not interfere with our joy in them or the benefit we derive from them or the use we make of them that we, as the world sees it "have nothing."

The ships of Rome or Alexandria or Tyre were built for Paul to carry on his work with. The Roman highways were built for his feet to travel as they carried the gospel of the kingdom. The Roman officers were appointed and paid for his protection as he bore witness to Jesus. Houses were built for him in Rome and in Caesarea and wherever he went. They were in God's plan and he was God's messenger. Much of his traveling was done without one single cent of expense. He was God's ambassador, though much of the time in chains. The chaining of Paul was the unchaining of the gospel. It all resulted in the furtherance of the gospel. As truly as the American soldiers travel today on land and sea at the expense of the government and all railroads and steam ships are subject to requisition for this purpose and the winning of the war, so surely is every material and spiritual force at the service of the messenger of God, the servant of Jesus. We need not worry about earthly titles and claims to ownership. It will be just when and because we can say that we "have nothing," that we can add "And yet possessing all things."

ALL THAT IS WITHIN ME.

It is when we feel most deeply and wish to commit ourselves most fully in expressing our gratitude and obligation to God that we use these words of the psalmist, "All that is within me bless His holy name." If there is anything that can and will call into exercise every latent faculty of mind and soul it is the vision of the active goodness of God the knowledge of "all His benefits," or beneficences. The motions and emotions of our souls are commonly too superficial. They do not go deep enough into the heart, they do not reach our vitals. We need to summon them into exercise, to awaken them into activity, to charge them to "forget not."

It is a good sign when one feels the need of this, it is the sign of an awakening already begun but consciously incomplete. It is the sign of health and life. The soul is dead when it has no sensitiveness to God, no moving in response to His presence, His goodness, His holiness or His power. This is the fatal work of sin which separates us from God. The opposite of this is life, eternal life, life that corresponds to God's life, is the reaction of His life within our souls. But Jesus came that we should have it abundantly, that every dormant faculty of our beings might be awakened, that every slumbering seed in our souls should be quickened into springing growth and abundant fruitage. "This is eternal life,

to know thee, the only true God and Jesus Christ whom thou didst send." A man is never wholly alive till he knows God; he is never wholly alive till everything within him awakens at the revelation of His holy name and responds to the memory or mention of His goodness. It will also be observed that in David's mind as in that of all who are truly devout there is a class association between His benefits and His holiness. The latter alone would make us self-centered and narrow. To think of the personal advantage to us there may be in the knowledge of God or His dealing with us would only tend to make our souls hard and little. We are saved from this by genuine joy in the character of God Himself. Gratitude may descend to a lively anticipation of favors to come, or it may expand our hearts into glowing worship if we call upon all that is within us to bless His Holy Name.

GOD WILL CARRY ON.

On the battle front in France this expression has come to have a new meaning and to be effective in maintaining and perfecting a purpose when once undertaken. It is said that the lieutenants lead their men into the fighting line. If one of them falls, he calls to the sergeant to undertake his work and carry it on. If the sergeant in his turn falls he calls to the corporal to "carry on." In this way the British maintain their reputation for determination and their habit of final success.

The phrase may give new point to some scripture passages which acquire fuller meaning with the passing of time and the present experiences. Paul says (Phil. 1:6) "Being confident of this very thing, that he who began a good work in you will perfect it until the day of Jesus Christ." The present day phrase "carry on" might be substituted here without doing any violence to the scripture, for the idea is of carrying to completion what had been undertaken. With the Lord, the work is not passed to other hands, but remains in His. True, Jesus gave His life but He took it again. He became dead but is alive forever more. Because He lives the work goes on. This is the idea in the epistle to the Hebrews which contrasts the permanent and unchanging ministry of Jesus with that of the priests under the law, Heb. 7:23. "And they indeed have been made priests many in number, because that by death they are hindered from continuing: but He, because He abideth forever, hath His priesthood unchangeable. Wherefore also He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them." The idea in this scripture is not salvation to those who are farthest away from God, but complete, perfect and final salvation to those who are in Christ, clear to the end, and out to the limit. This assurance is because Jesus has a continuing, an unbroken ministry, uninterrupted by death or any accident. It is because Jesus will carry on.

This makes the note in the letter to the Hebrews one of confidence and steadfast-

ness. "Let us hold fast our confession." "Let us draw near with boldness." "And we desire that each one of you may show the same diligence unto the fulness of hope even to the end." "How much more shall the blood of Christ who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God." And in Philippians Paul shows the same assurance by saying "Being confident of this very thing that he who began a good work in you will carry on till the day of Jesus Christ."

When I read the article by "One Who Was Skunt," in the Record, some weeks ago, I was sadly distressed. The truth is I could not avoid wondering if "an evangelist" could possibly circulate such a lie, but of course, I could not permit such a thought to have place, no, not one minute. To get some comfort, my own pastor being away helping, I called up my next nearest pastor, asking his interpretation of that article and he "had not read the Record this week," but, rather justified the charges, if proper to call it charges, made in the article in question. This fact, gave me greater concern, over the assertion, that "a number of so-called first class Baptist churches with so-called first class pastors are thieves," and so, for days I could not feed or rest, and almost every adult Baptist I met I asked, what did you think of the article of "One Who Was Skunt?" Well, in astonishment, but I trust wiser, I grew more distressed for only one in ten had read the Record, had not seen the startling publication, that "a number of so-called first class Baptist churches are dominated thieves." Since so few Baptist seem to have seen this shameful publication, I felt a shade of hope that possible the balance of the world would never even hear of such a statement, hence little harm could grow out of it. But alas, such a publication by one who had had years of experience in hundreds of churches, through the Baptist Record, the best authority among Mississippi Baptists by "One who had been skunt" by so-called first class Baptist churches with so-called first-class pastors who are thieves" could not fail to give real joy to the Old Boy and all his. My short-lived comfort, that it might not be ever seen, was worse than my other stock of ignorance which I confess is dense, for I know little and do less. For folks will talk even though they may "need to whisper the secret." Just one, only one, saying which, fell upon my ears and heart need be given to justify all the purpose of this writing. Here it is and may be the one who spoke it may read it: "Well I am not at all surprised to see, that a Baptist evangelist has charged that a number of Baptist pastors and deacons in the first-class churches in Mississippi are thieves, and had taken the money the people had given the evangelist and thus sent him away 'one who was skunt,' etc. That's no more than we might expect said his responsive comrade.

Even now I am loath to even ask can the statement of "One Who Was Skunt" be true? Are there any even "branch churches" dominated by officers and pastors who are

thieves? Is it possible true, that there is a single Baptist church to say nought of "so-called first class," in whose pastor and deacons are thieves? Why did not "One Who Was Skunt" have them indicted for stealing? Is it too late? Amos 3:3. Turn on the light and give us the purifying process of not a half truth, but a whole condition who, when and where.

Very concernedly,

D. C. PICKENS.

We give here the statement of Third Assistant Secretary Keppel, about refusing camp pastors, and some remarks of Editor Cody of the Baptist Courier, the latter have our hearty amen. "For one thing it would be impossible to get the soldiers together by denominations and for another the whole trend and the whole desire of the department is in the interest of breaking down rather than emphasizing denominational distinctions." These words are not from some irresponsible person bent on church union whether or no, but from the third assistant secretary of the War Department, and in them he seems to be giving the settled policy of our War Department as it relates to religious denominations. As to getting "soldiers together by denominations," that may be dismissed. Camp pastors would co-operate with other religious workers in the army; and if that reason held against camp pastors, it would as effectively do away with all religious work for the soldiers. In that part of his letter Dr. Keppel was trying to think of something to say rather than trying to say something. But this does not signify one way or the other. What does signify are the words: "The whole trend and the whole desire of the Department is in the interest of breaking down rather than emphasizing denominational distinctions." Such a statement takes one's breath. The War Department setting itself to break down our Christian denominations in America! It is difficult to believe that the policy outlined by Dr. Keppel has received the full consideration of the War Department, or has ever been brought to the attention of the President. Some subordinate, who knows but little of the religious genius of this country and who has come under the influence of those who are more concerned for the union of the Christian churches than they are for the religious welfare of our soldiers, has ruthlessly decided this question and has decided it in a way that is an insult to the denominations. The whole question should be brought to the attention of the President.

We have just read "The Imperial Hope" a book by H. Pierson King, pastor First Church Hudson Falls, N. Y., and published by Fleming & Revell. It is a book which many will read with interest and profit because it deals with the second coming of our Lord, a subject always profitable for study and faith and now of peculiar interest. He looks for the early return of Jesus and under takes to show from the Bible much of the manner and details of His coming. While inclined to the pre-millennial teaching we find in the book a good deal of what seems to be strained interpretation and most positive statement, somewhat impatient statement of matters that do not appear to be proven. The benefit of the book is that it will provoke thought and investigation on an important subject.

The editor will do his best to attend the associations this fall, but the times of meetings are so close together and the places are so far apart that it will be possible for him to attend a small number of them. Besides this we greatly miss the former efficient business manager and it is necessary to be in the office occasionally. We hope the brethren will see that the Record is properly looked after at the association. Let some one be appointed or volunteer to take subscriptions and send them in.

Budget Laymen Department

N. T. TULL, Superintendent

SOME INTERESTING FACTS.

The average weekly per capita gift of Mississippi Baptists for all purposes, at home and abroad, last year was seven and seventeen cents. The average weekly gift of the churches of the state was \$3.77. The average weekly gift of the associations was \$237.35.

There were 19 associations in the state that gave an average weekly gift for all purposes of less than \$100. Out of this number seven associations gave an average weekly gift for all purposes of less than \$25.

The 19 associations referred to above have 461 churches, with an aggregate membership of 43,128. The combined average weekly gift for all purposes of these 19 associations last year was \$799.18, making a weekly per capita gift for all purposes from the Baptists of these associations of one and four-fifths cents. These 19 associations have just 25 per cent of the white Baptists of Mississippi.

There were only 16 associations in the state that gave an average weekly gift for all purposes last year of as much as \$250. Only eight of these gave an average weekly gift for all purposes of as much as \$500.

There were 22 associations in the state the churches of which gave an average weekly gift for all purposes last year of less than \$5. Of this number, the churches of 14 associations gave an average weekly gift for all purposes of less than \$2.50. The churches of six of this number fall below an average weekly gift for all purposes of \$1. The average weekly gift of the membership of some of these associations was as low as one-tenth of a cent. Could anything be more pathetic?

SOME CONCLUSIONS.

I conclude that this state of affairs could never have existed in this enlightened day if the pastors and leaders of our denomination in the past had not been woefully negligent in teaching the people of the Bible doctrine of giving. We are forced to stop now and mark time in the progress of the Lord's work while we overcome the evils of the past.

The most apparent need and the most insistent demand in the work of the Kingdom today is for money. Every institution fostered by the churches, every agency and enterprise of the denomination, is halting and limping today because of a depleted treasury. All this too, when our people are fairly wallowing in wealth and are able to give in great abundance. Why are they not giving it? *Because they do not know how.* They cannot override centuries of precedent in a day.

Now, with all the force of deep conviction and thorough study of the problem, I want to call loudly upon the pastors and church leaders to join me in my effort to re-shape the thinking of our people on the subject of Bible giving. Please do not be willing to run along in the rut that has been dug and deepened by false teaching and no teaching in the past. The only hope for the situation is in the pastors. The churches will not and cannot

not go beyond the leadership of the pastors.

The average church member, especially in the country, has a lump sum fixed in his mind beyond which he is fully resolved not to go in his giving to the Lord's work during the year. The budget plan breaks up this lump sum and provides that he shall give on a weekly basis. It changes the base of his thinking and opens the way for development.

The fact that a fine old country brother has 1,300 acres of good land; a fine two-story residence, furnished with a six hundred dollar water works system; a fine Studebaker car; forty head of cattle, with horses, mules and hogs in proportion; all this did not enable him to see that he could give more than fifty cents per week to the budget of his church for all purposes. His young son pledged the same amount. This strikingly illustrates the value of the budget system in training the rising generation.

Baptist Education Commission

R. B. Gunter, Sec'y.

OUR WOMEN.

Louisville W. M. Society is the first to raise its part of the \$5,000 which the Baptist Convention at Brookhaven asked the W. M. U. of the state to raise for Christian Education. The ladies of Louisville Association were asked for \$200. The ladies of Louisville church proposed to raise \$100. Mrs. L. K. Armstrong giving \$50. They have already raised it. They have set the pace for the other societies. Who will be the first to follow? Many associational superintendents are at work. \$5,000 is the goal.

WHY GET OUT OF DEBT NOW.

1. Our creditors want their money back.
2. Our denominational program needs enlarging; and our people are fearful of large plans when there is a debt, even though they do not care to pay the debt.
3. The high prices of the things which our people are selling make debt paying easy. The country will be flooded with money this fall and winter.
4. We do not know what this war is going to call for. If we pay out, the interest on borrowed money will not be eating us up. Then preachers, laymen, secretaries, and all can give time to the winning of the war, if need be. If we are not all needed in the war, after debts shall have been paid, we can give ourselves to the larger plans now before our denomination.
5. Liberty Bonds and War Savings Stamps may be used for paying these debts. Two causes may be served with the same money.

EDUCATIONAL WORK IN ASSOCIATIONS.

We have planned to have the educational work represented in every association in the state. Drs. J. W. Provine, J. L. Johnson and T. A. J. Beasley have promised to visit three-fourths of them. The secretary will be present at the others.

Out of debt by next spring is our slogan. Let every one take it up at once.

We have six of the five thousand dollar group. Who will be the other four?

SHALL BAPTISTS FAIL IN THIS WAR?

(Chaplain Webb Brame.)

It is really depressing to observe how little interest has been manifested so far by Southern Baptists in the opportunities and number of chaplains to represent us in this world war. Our allotment is close to twenty-five per cent of the entire number of army chaplains. The Catholics and Episcopalians and others have filled their quota almost at the beginning. We are short at least two hundred. If we do not get in soon these vacancies must be assigned to those who are seeking them. Also, I am informed that Baptists and Methodists alone are failing to equip their chaplains for service. Catholics and Episcopalians furnish their men with a \$1,000 outfit. No provision has been made for our men except for them to provide for themselves. It is a great joy to have the pastorate of some of us has helped in this. But I know a Baptist chaplain's father to have to mortgage his little farm for his worthy son to get warm clothes to cross the seas. Is this right?

Shall we fall behind in numbers when ours is the only pure religious democracy in the world? Shall we fail to give our men an even chance when they give their life?

Soon I will write concerning my duties as chaplain.

Camp Pike, temporarily.

REV. GAVIN OF BAPTIST CHURCH, ACCEPTS CALL TO COLUMBUS CHURCH.

Rev. R. S. Gavin, who has been in Corinth for several years, as pastor of the First Baptist Church, has accepted a call to the First Church of Columbus, effective the 1st of October.

Rev. Gavin resigned as pastor here a few months ago, and has received numerous calls from churches in some of the best known towns in the South, including Kentucky, Alabama and Mississippi.

His decision to leave Corinth means that we lose a good man, one who has been a moral uplift to the town and community at large.

As pastor of the local church, he has accomplished in a spiritual way, as much as any minister in the state. He possesses those traits of character that have made him stand out as one of the greatest of our ministers. In the pulpit he has wielded a great power. He is a devout Christian, a scholar of rare attainment, and The Corinthian congratulates any town upon adding him to the ministry and to their citizenship.

The church here voted unanimously that Rev. Gavin be asked to stay here through the month of September, and this he will probably do, but he expects to go to Columbus next Sunday to occupy the pulpit of his new charge.—The Corinthian.

THE FOREIGN MISSION ADMINISTRATIVE COMMITTEE.

Dr. Love, the corresponding secretary of the Foreign Mission Board of the Southern Baptist Convention, left Richmond on Saturday, Aug. 31 for the western coast, whence he is to sail on September 14th on a tour of our missionary fields in China and Japan, with a visit also to Korea. He undertakes this journey by the practical direction of the Southern Baptist Convention. The convention puts upon the corresponding secretary direct responsibility for administering the affairs of the board and puts upon the board the direct responsibility for filling his place in the case of his removal. His visit will take him away from this country for not less than six months and the business of arranging for the administration of the board's affairs during his extended absence was the subject of long, patient and prayerful consideration by the board. It was at length unanimously determined to appoint three men to serve as an Administrative Committee, to meet regularly at the offices of the board, and to ask these men to give such time and attention as might be necessary to this work of administration. The board felt that some financial compensation ought to be made for such work. They also came to the conclusion that the men to be selected ought to have had some experience in and some knowledge of the work committed to them. They were compelled therefore to choose men who were in service on the board and they chose the undersigned. In view of the technical provision in the convention's constitution that "no salaried officer or employee of any board may be a member thereof" it seemed best for the men appointed to retire from the membership of the board. They therefore resigned and their resignations were accepted.

It need hardly be said to Southern Baptists on behalf of the signatories to this letter that they undertake this difficult and arduous work with a deep sense of responsibility and only at the unanimous call of their brethren charged with the duty of caring for the great interests of Foreign Missions. This committee will need the patient, earnest and forbearing co-operation of the great constituency which they seek to serve. They are fortunate in having continuously with them Associate Secretary Ray whose ordered and accurate knowledge of the foreign fields will be always available and with him they may hold counsel as occasion requires. It is the steadfast purpose of all three of those who have accepted this responsibility to do their best, under God's blessing, to meet it, and to keep the great interests for the time committed to their direction, first in their thought and labor.

Entering now upon the discharge of these duties, they think it unnecessary to weary the denomination with any lengthy statement. From time to time they will have occasion to communicate with the brotherhood through the mails and the public press. They content themselves for the present with asking their brethren all over the South to give careful and prompt attention to such communications as they may receive or as may come under their notice and to remember

distinctly that only through their prompt, steady and earnest co-operation can such a committee as this fill even in part the place of the absent secretary, or care even measurably for this great enterprise.

Trusting therefore in God and leaning hard upon the brotherhood, we enter upon this important service.

R. H. PITT, Chairman.

T. C. SKINNER,

F. F. GIBSON,

Administrative Committee.

A FURTHER WORD REGARDING THE UNION MOVEMENT.

(By E. Y. Mullins.)

I note in your issue for August 22nd your comments on my article on the Union Movement. You seem to question the accuracy of the statement in my article. I wrote as follows: "When we look clearly at the program which I have indicated above, it seems rather remote from anything in the probable action of Southern Baptists. It is almost absurd indeed, to imagine that Southern Baptists would adopt that program."

In commenting upon this, you call attention to the fact that at Asheville the school matter was introduced and discussed and the proposed co-operation voted down; and if I understand you you cited this as at least raising a question concerning the accuracy of my statement above. I think a word or two further in explanation of the statement will be helpful. I had no thought of making the assertion that no one would ever attempt to introduce into the convention forms of union effort, nor did I mean to state that no one in the convention would advocate such effort. I think, as a matter of fact, very few if any Southern Baptists would advocate what seemed to them to be organic union or federation, in the bad sense of the word. There might perhaps be differences as to what would constitute organic union and federation. But in the matter referred to, the vote, as I recall it, was overwhelmingly against the proposed measure. Some estimated the majority to be ten to one, and others thought it was 25 to 1. At any rate, the proposition was very decisively voted down, which would rather confirm my statement than call it in question. But I did not mean to state, and I do not think my language, correctly interpreted, involves the declaration that there would never be such efforts. I had in mind the elaborate program, as a whole, which I had mentioned in my article, and which contains not less than seven distinctive points, showing that federation was proposed by some individuals and organizations in virtually all lines of missionary effort, which practically amounted to the abolition of denominations. I therefore referred to it as "that program," and stated that "when we look clearly at the program which I have indicated above, it seems rather remote from anything in the probable action of Southern Baptists." In other words, I had in mind the total program, and the effect of the program as a whole upon the minds of Southern Baptists. I did not mean to discourage discussion, nor did I mean to discourage protest against the

program, nor did I mean to disparage the judgment of those who feel that there is real danger that gradually the items in the program may be introduced into the South.

Dr. Gambrell has done excellent service in calling attention to the danger; so has Dr. Love; so have others. I value all that they write. But I think that the elaborate program of federation, when stated as a whole, would produce a strong revolt in the minds of the vast majority of Southern Baptists. Meantime, of course we must be on our guard lest insidiously the bad leaven should begin to work.

I was interested also in your comments on the two parts of the statement in the Nashville deliverance of the convention, in which you refer to the fact that Dr. Gambrell wrote one part and I the other; and in which you also state that these two parts of the document were from "different points of view" and had a different emphasis." The thought I would like to add to yours is this. The real motive behind that statement in the mind of the committee was the desire to unify our people. The two statements by Dr. Gambrell and myself were not contradictory of each other in any sense, as you recognize in your article. There was no sense of antagonism. The aim was to emphasize two phases of duty closely related, and to discriminate with clearness to our people generally, so that they would not be led astray. The motive, therefore, in the two-fold statement was to unite by clarifying two phases of duty.

The Nashville statement has done much to clarify the atmosphere on this subject, although there may be among us a few who do not accept it. I think, however, it is very generally accepted as a good statement of the Southern Baptist position. The deliverance of the Texas Baptist Convention was almost identical in substance. It was intended to accomplish the same result. It started two phases of duty, not because they are antagonistic, which of course could never be, but because they are important aspects of Christian duty.

Over emphasis of one truth to the disregard of a related truth may amount virtually to the rejection of the related truth. Extremists, in other words, in matter of practical duty, some times drift into very hurtful error through over-emphasis, and the Nashville statement is an effort to correct this tendency.

Complaints are being made that railroad employees are not so courteous, nor attentive to patrons of the roads since they have come under the control of the government. We find that it also took a month to get an express package from New York where it before took only three days. We do not believe there is any necessity for this and some are saying that the companies or their employees do not wish to render as good service as before, so that the people may rebel against government control. The government has cut down some of the big salaries. There is no way to make men good except for them to be born again.

Make all your plans for the observance of Go-to-Sunday-School-Day the last Sunday in September. Get all the folks there, have a good program and take a large offering for State Missions.

Mississippi Woman's Missionary Union Page

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 MISS M. M. LACKY, Cor. Rep., Jackson
 MISS MARY RATTLEY, College Correspondent, Raymond
 MRS. C. LONGEST, Building & Loan Fund, Oxford
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All funds should be sent to Dr. J. B. Lawrence,
 except the Literature Fund, which should be sent di-
 rect to Miss M. M. Lacky.

A PLACE FOR ME.

Use me, God, in Thy great harvest field,
 Which stretcheth far and wide like a wide
 sea.
 The gatherers are so few, I fear the precious
 yield.
 Will suffer loss, Oh, find a place for me!
 A place where best the strength I have
 will tell.
 It may be one the other tilters shun;
 Be it a wide or narrow place, 'tis well,
 So that the work it holds be only done.

—Christina Rossiotti.

Our two letters this week will be read with
 much interest. We like to think of these two
 young women, Miss Elizabeth Kethley and
 Miss Pearl Caldwell, going across the ocean
 together to the work in China to which in
 obedience to God's call, they have given
 themselves. Elizabeth has made good in
 Home Mission work and now undertakes
 Foreign Service, while Miss Caldwell returns
 to a field on which she has already spent seven
 years happily and effectively. We entrust
 them to God, who will, we believe, bring them
 safely to their desired haven.

My Dear Friends:

You have overwhelmed me with good
 things this summer and while I have tried to
 thank you all, I wanted once more to say
 "Thank You." You are sending me away,
 not only well supplied with material things
 but I am stronger spiritually because of the
 constant assurance that you are not going
 to forget me.

I pray that I may be worthy of your con-
 fidence and fill creditably my little place in
 a great republic.

With love and gratitude

ELIZABETH KETHELEY

My Own Dear Mississippi Friends:

I cannot go back to my work in China
 without telling you how very much I have
 enjoyed my year's furlough.

It was good to be in my own home land
 again and especially good to be in my own
 dear state.

I was glad of the opportunity to meet and
 know our loyal state workers. And even
 though the year is on so very many good things
 have come my way—you have literally show-
 ered me with love tokens. I do thank each
 one.

It has made my heart thrill with joy as I

have seen the deep interest manifested in mis-
 sions both Home and Foreign. Truly there
 was never a day like the present day for
 Foreign Missions. The people here in the
 home land are giving to the Lord's work as
 never before. The war is not hindering as
 some had predicted but rather helping us to
 see and think in world terms. We may con-
 fidently expect that we will go "over the
 top" this year with our mission contributions
 as we did last when we closed our books with
 more than \$1,000,000.

It is not only a great day for Foreign Mis-
 sions here, but great on the Foreign Field.
 There were never before so many people just
 longing to know Jesus. They are turning to
 the Lord in great numbers.

While the year has been literally filled with
 good things for me here at home, yet I am
 happy that I am now enroute and soon to be
 back on my field of labor where the Lord
 is so richly blessing our work.

My heart is filled with joy because our
 board is able to send out so many of our very
 best young people this fall. And how I do
 thank the Father that our own Elizabeth
 Kethley is in our party for China.

As we go as your representatives in that
 dark land we know you will go with us with
 your prayers. You will hold the ropes as
 we go down or shall I not say you will
 steady the ladder as we climb up to these
 high privileges.

Again may I say, I thank you from the
 very depths of my heart.

And again may I say pray for us. Re-
 member especially these new missionaries
 who are going out for the first time. May
 our Father's blessings be on each of you.

With love, yours in His service,

PEARL CALDWELL.

WHAT MY CLASS CANNED—FRUIT
AND ENNUI

Keeping my girls together through the hot
 summer days was once the bane of my exis-
 tence. The one hour we had together on Sun-
 day morning was hardly enough to repay us
 to dress and walk the half mile or mile, as the
 case might be, to the rural Sunday School.
 I got that information from overhearing a
 conversation among my pupils.

"Sunday is just one day in the week,"
 Susan Brown whispered. "It's the other six
 days I need something to do."

I didn't wait to hear more I got my parasol
 and started home, and as I went I kept turn-
 ing that thought over and over in my mind.
 What could I do to help those girls over six
 days in the week? But that problem, like
 all problems, slowly dissolved by continuous
 thinking, and eventually an idea came flash-
 ing through my mind; at every spare moment
 I turned it over again, and by the next Sun-
 day a real business proposition was mine to
 lay before the girls.

This was my plan: One day out of each
 week the whole class would don aprons and
 report at my home at 9 o'clock, when the day
 would be spent in canning. We would beg
 or buy the fruits and vegetables, can them
 carefully, and put them away for a winter
 sale. The day would be decided upon each
 Sunday, and only those who were in class

would be considered as invited. The plan
 worked wonderfully; the class began to look
 natural. The girls reported promptly for
 work.

We would prepare our vegetables and
 fruits for canning during the morning hours
 and then we would fix an oven constructed
 by one of the boys out under a big shade
 tree.

We kept the work up all summer, and in
 the fall to our delight we had two hundred
 quarts of canned vegetables and fruits. These
 we sold at a Thanksgiving bazaar and the
 result was almost thirty dollars in money for
 the home mission box, besides a world of ex-
 perience and a class companionship that was
 cemented by labor and love.—A. L. W.,
 Nashville, Tenn., S. S. Times.

KIT DALTON'S BAPTISM.

Last Sunday night I baptized Kit Dalton, the
 only living member of the Jesse James gang. He
 is now a consecrated Christian gentleman, and for
 some time had been taking a great deal of in-
 terest in our noon prayer meetings.

The Memphis Commercial-Appeal has this to
 say:

"Small of stature, with features as regular as
 if chisled out of marble, long white locks curling
 gracefully about his shoulders, his blue eyes as
 sharp and penetrating as those of an eagle, an
 index to the fearless soul of which they are win-
 dows. Kit Dalton is a man who would compel the
 stranger to turn for a second look.

"There is something about the quiet demeanor
 of the man that hints of the romantic. And into
 his more than three score years has been crowded
 adventure than could be found between the covers
 of the average volume of fiction.

Under the cover of darkness and in the light of
 day he has ridden with daring men who defied
 death; he has slept with the saddle for a pillow
 and opened his eyes to see the twinkle of the stars
 through the branches of the trees overhead; he
 has heard the hiss of bullets about his head and
 turned in his mad ride to defy the pursuing
 powers who thirsted for his blood; from ill-con-
 cealed hiding places he has smiled as he looked
 out on the stealthy movements of officers of the
 law, who sought as their reward, the price set on
 his head.

For Kit Dalton rode with Quantrell, with Sam
 Bass, and with the James boys. He is one of the
 seven survivors of Quantrell's band, and the only
 living member of the James gang.

There are peculiar circumstances that palliate
 the acts of these men during a period when the
 hands of men were lifted against them. They
 drifted into outlawry by degrees. Lifer in states
 that might be termed the twilight zone between
 the abolitionists of the North and the secession-
 ists of the South, their souls were torn and
 hearts hardened by the cruel treatment accorded
 loved ones and friends by the federal soldiers of
 the Civil War.

They allied themselves with guerrilla bands of
 the South, who neither asked nor showed quarter.
 Horsemen and marksmen of skill and daring,
 striking with the rapidity and force of a bolt of
 lightning and then disappearing as a passing
 shadow, with vengeance as their watch-word, the
 mere mention of their names created a terror
 among those soldiers who wore the blue.

When the war closed, these daring men found
 themselves outlawed by federal authorities, and
 the James boys and others began a career that
 ended only with the death of the elder James by
 the hand of a man who betrayed and assassinated
 his chief.

And as for Capt. Dalton, who has never pur-
 sued a vacillating policy in war or in peace, it
 may be expected that he like Saul of Tarsus, may
 henceforth be instrumental in guiding the feet of
 men to the straight and narrow way.

Sunday School Lesson Notes

BY M. O. PATTERSON, D. D.

CHRIST'S PROGRAM FOR WINNING THE LOST WORLD.

Mat. 5:13-15; Mk. 16:7-13; Acts 16:1-15.

John 1:9-13. "Go ye into all the world and preach the gospel to the whole creation" (Mark 16:15).

Lesson Connection.—In various lessons since July 1, we have studied the Master's program for the individual—how the Christian life is begun, the various responses to the Christian and church life, in order to individual and corporate development and efficiency. The present lesson brings before us the universal program of Christ and the supreme obligation which He imposes upon His churches for the carrying out of such program.

Mat. 5:13-15, from the Sermon on the Mount, was spoken by Christ, not far from the Sea of Galilee, Mat. 23:13-20 was spoken by Him on a mountain in Galilee between His resurrection and ascension. Acts 16:1-15 is a historical sidelight on church activity in carrying out her mission to a lost world. The passage is taken from Paul's second missionary journey about 55 A. D. The three passages together present a three-fold appeal to the churches for loyalty to their high, sacred mission.

1. *The appeal of a personal experience* (Mat. 5:13-15).

The true disciple of Christ has come into a distinct relationship to Him. This relationship grows out of a positive, personal experience of regeneration. The experience of regeneration results in a radical change in the heart life and conduct of the individuals. Christ expects this to be the common experience of His church. By virtue of that experience of a changed life, the Savior calls His followers "the salt of the earth," "the light of the world." These are tremendously expressive figures, constituting the appeal of the personal experience. If the personal relationship of the churches to Jesus Christ makes them "salt" and "light" for a lost world, what an appeal this experience creates for the proper discharge of these peculiar functions.

1. *Salt*—Christ's disciples, both individually and collectively, are "the salt of the earth." What is the func-

tion of the Christian man, the Christian church, implied in this figure? It is to be found in the real purpose of salt. The purpose of salt is to preserve from decay or to season. To do this it must come into close contact with that which we would preserve from decay and season. The function, therefore, of the individual Christian, the Christian church, is by personal contact with and influence over the corrupt social order, to preserve it from sin-rottenness and so season that which is preserved from the moral rot of sin as to make the preserved, seasoned Christian society "last, good" to a lost world.

But suppose the salt loses its savor—that quality which preserves and seasons. Has the Christian man or woman lost his influence for good in the community? Has the church? What a tragedy! The savor is lost; no effect upon a lost world. That Christian, that church is fit for nothing. One does not cease to be salt, mind you. It is the loss of power to influence others positively for God.

2. *Light*—The disciples of Christ are "the light of the world." John tells us that "God is light." Christ tells us, "I am the light of the world." It is by virtue of the positive relation-

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ship to Him that the individual, the church is the light of the world. The light is the life of Christ reflected in redeemed men and women. The figure is expressive. The purpose of light is to show the right way to go. I awoke one night and attempted to walk in the darkness. My steps were uncertain. My feet stumbled over unseen objects in the room. I needed light to guide in hte open way. The church of Christ is His big headlight to light up the way of life for a world that walks in the darkness. The fact, that God's men are the light of the world imposes the all-important obligation to "shine." "Let your light so shine....."

Many things obscure the light that it does not shine afar. It may be the clouds over the sun. It may be the soot of the lamp chimney. Is there anything in my life or yours that obscures the light of life? What? This may be a bit of personal, but the question ought to be answered here and now. The experience by which we became "salt" and "light" is the appeal to let the lost world touch the salt and see the light.

11. *The appeal of the positive command* (Matt. 28:18-20.)

These verse are the Master's final message to His church before His ascension. May He not permit our familiarity with the message to destroy its force.

3. *The command*—The command is three-fold coupled with a promise.

First, to "teach or disciple all nations." Mark puts it preaching the "gospel to the whole creation." There are to be no race distinctions in the sweep of Christ's gospel. It is to be carried to all regardless of their attitude toward it. His gospel which is to be preached to all men is, "how that He died for our sins according to the Scriptures and.....that He rose again the third day according to the Scriptures" (1 Cor. 15:3-4). This "good news" is to be made known to all the world.

Second, those who have become disciples are to be baptized. This is an essential part of the command and is as binding as the making of disciples. The word is baptize and ought to settle the matter about the mode of

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baptism. It is erroneous to speak of sprinkling as baptism. Sprinkling should be called infusion and not baptism. There can be but one way to baptize so far as the mode is concerned, and that way is of baptize. This is what Christ commanded.

What he commanded should be obeyed.

Third, these baptized disciples must be taught to observe whatever Christ commanded. Here then is the line of succession. The obligation to preach (Continued on Page 12.)

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HOW CAN ONE BECOME A REAL SOUL-WINNER?

I. *By realizing that he cannot be one by himself.*

In the economy of God's great grace-plan, we are only co-workers. Let us never forget that without God to help us, all the efforts of all the people of all the earth are not enough to lead a single soul to salvation in Jesus Christ. For the word is: "No man can come to me except the Father who sent me draw him."

In the parable of the Vine and the branches, one of the lessons taught is that the branches cannot bear fruit apart from the Vine.

We must remember, therefore, and never forget it, that there is a mighty difference between "disciple-making" and mere "work." One may be a worker without the divine co-operation—but not a very successful "disciple-maker."

I think this is what Jesus had on his mind and in his great love-heart when He said,—"And lo! I am with you always." Not to keep them company merely,—but to help them. And to help them because without his help it would be impossible for them to make disciples of all the nations. And the would-be soul-winner is just as impotent today without the divine co-operation as were the first disciples.

II. *Much prayer.*

The second essential element in successful soul-winning is prayer—much prayer. Perhaps nothing else is quite so efficient in this all important work of disciple-making as is prayer—real prayer—sure-enough communion with God.

I have a way of saying that the nearest way for a Christian to anything in this world is by way of heaven. It is. But there is no other way by heaven than the prayer route. Often, therefore, the best possible service one can render one who is unsaved, is to pray for him. Yes, there is one true sense in which one may literally pray another into the kingdom.

Forbes Robinson was a rare spirit in his day. He was an Englishman—and a great soul-winner. Here is the way he states the case: "The secret of any influence which I may have possessed over men has been the outcome of my efforts to pray for them." One of his good friends said this: "He once told me that in his younger days he had taken every opportunity of personally appealing to men to come to Christ. But, he went on, 'as I grow older I become more diffident, and now often, when I desire to see the truth come home to any man, I say to myself, 'If I have him here he will spend half an hour with me. Instead I will spend that half-hour in prayer for him.'"

Then heads: "We must always remember that what we say to a man for Christ is likely to be less important than what we have said to God in that man's behalf."

III. *By making an honest confession.*

In one place James says, "Confess your faults, one to another,—and pray one for another." Then adds,—

"That ye may be healed." The same good advice might be said preliminary to every soul-winning campaign, with the deduction,—"That ye may win souls." I am not thinking now so much of the public confession. But just as James says,—"Confess your faults One to Another." As a matter of fact, none of us have folks "fool-ed." We think we have,—but we haven't. Everybody has us "classed." There is a general estimate of us in the community in which we live. And generally this estimate is correct.

And we ourselves, by our daily walk and conversation, have given color and form to that estimate.

So when we try to win our friends for Christ, they are prone not to hear us favorably—they know us too well. The estimate the community has of us forces the people to whom we would talk about their salvation, to be mighty slow to give us a sympathetic hearing. What we need to do, then, is to make an honest, sincere, full confession to those whom we would win.

One of the most successful and beautiful soul-winnings I ever remember to have witnessed was by a young man who had been living the wrong kind of life as a saved man. And, what was worse, the young man whom he won was his bosom-companion in wrong-doing. But it came about this way: The young man realized that he was not living the right kind of life. He resolved during the meeting that he was going to change his manner of life—and henceforth live as a Christian ought to live. And first thing, of course, was the thought that he would so much love to have his friend and companion in wrong-doing walk with him in the true way. So he went to him, and said: "Jim, if you insult me in answer to the request I am about to make, I shall not blame you in the least. As a matter of fact, you have a perfect right to say to me the hardest word possible. But I have come to say to you that I have resolved to live the right kind of a life in Jesus Christ. My past has been all wrong. I am so sorry about it. And, what is more, you know all about my crooked life. But since I am now changed, I want you to come and go with me. I like you—I really love you—and it shall certainly fill my own unworthy life with great joy if you will come and go with me in this good way." Jim thanked him. Three nights from the time of that first conversation Jim came forward and professed faith in Christ. Two evenings later he asked for membership in the church. We received him. His friend was the first to extend the hand of Christian greeting—and there is not a professor of religion in all the world in whose profession Jim has more confidence than he has in that if his erstwhile worldly-wise friend.

IV. *By love.*

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me." Indeed, love is irresistible.

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A little waif went past all the fine church houses, in which they had fine furnishings, fine organs, fine pews, fine singing, fine preaching. But he deliberately passed them all, and went way into the outskirts of the city where everything, as measured by the world's standard of things, was "not ordinary." And when they asked the little man why he passed by all these fine places of worship for the little house far away from the center of the great city, he merely said: "Cause they love a fellow over there."

UNION.

On Monday the 5th of August, Bro. J. C. Greenoe of Vicksburg, came to our church and for ten days preached Jesus to us resulting in one of the most hearty revivals of our membership and stimulating all to more earnest efforts to service. Thirty-one additions to the church—18 for baptism. The meeting was to have closed on Sunday the 11th and our pastor left us on Saturday to go to Salem Church near Clinton to preach in a meeting but the power of the Spirit was so manifest that we insis-

ted that Bro. Greenoe ought to continue to preach and each service there were added to the church such as were saved. We are happy in His love and feel that our congregation may be used in bringing others into the fold and in working for our Lord and Savior.

We heartily endorse the sound Baptist doctrine and gospel preaching of Brother Greenoe and have invited him to come to us next year and shall look forward to his preaching as an incentive to give us renewed strength through our Lord and Master.

Your brother in Christ,

W. R. MOORE.

CASCILLA.

Our meeting at Cascilla began the fourth Sunday in July. We had engaged Brother N. R. Stone as preacher but at the eleventh hour he found that he could not be with us. God gave us in his stead that matchless preacher, Brother J. D. Rice. Brother Rice was pastor here for more than twenty years and the people love him. People came from a distance of fifteen to twenty miles to hear him. We had a glorious time here that week. The church was more closely united, pastor and people drawn closer together, eight added to the church by baptism, and the community greatly blessed through the meeting.

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1st. All students who have finished the high school and are able to enter the Freshman class of a standard college, over 18 years of age may enter the STUDENT ARMY TRAINING CORPS. In so doing he becomes a private in the U. S. Army, with all the privileges and emoluments of a private in the U. S. Army in active service. He receives from the Government his entire equipment, clothing, bedding and blankets, housing, board and all other expenses, plus his fee in the tuition in college and is paid the salary of a private, viz. \$30 per month. He will be required to do 13 hours of pure military work per week. His college work will all converge on studies helpful in the war, such as the Sciences, English, French, Mathematics, etc. He will be under strict military discipline for the entire time. He works six days per week, and the college runs 12 months per year without holiday. He is subject to the order of the President at any time. The purpose is that every three months the most fit men for the OFFICERS TRAINING CAMP are selected and sent to the camp to take the training for a second Lieutenant's commission. Three months after another quota is taken, and so on. As men are taken out, the Government takes other men to take their places, either from the draft or from the Cantonments. Urge upon men who have finished the high school, not to accept special training in the detachment camp, such as auto repairing, radio work, etc., but by all

means prepare themselves to take officers' places in the army, where they are more needed than in these minor positions.

2nd. What should the man in the draft age who has not finished the high school do. He has three or four chances. First, is to continue his business at home, and when his number is reached in the draft, to go in as a private in the cantonments. Second, if in work in the high school, continue his work and answer when his number is called. Third, ask for assignment in auto repairing and special detachments. Fourth, enter a high school which has a military unit, or a college with an Academy which has the advantages of military training work. What is wisest? Certainly to get in a secondary school, where the training is being given. When he is in college and his number in the draft is reached, what will he do? He has a chance to be recommended by the officer of being kept in college, or to be sent to a non-commissioned officers' school, or if he proves himself, practically hopeless as a student he will be sent directly to the cantonments as a private. If he enters Mississippi College, he will be given the full benefits of the military drill and discipline without expense, but so far as developed the Government does not pay his expenses. He must pay for his uniform, board, house rent and tuition as ordinarily he would as a student of the college. The argument is absolutely in favor of this man entering college, because it is the best for him and his country. The hope is being held out that the Government within a few weeks, may partly pay the expenses of the men in secondary schools. This will be developed within a few days.

Applications are pouring into the college now very rapidly and it looks now as if the colleges will all be congested by the time school opens. May I not urge you to immediately write or wire me for room reservations. Fifteen reservations have been asked for within the last 24 hours.

The friends of the college owe to her a few days of faithful service and the young men of the country, their best thought in urging every high school man to take advantage of the wonderful opportunities. With your active co-operation, we will enroll 400 men by October 1st.

Sincerely yours,

J. W. Provine, President,
MISSISSIPPI COLLEGE.

A GOOD MEETING.

On Sunday, August 11th, the writer began a protracted meeting at Dry Fork Union Church, which continued until the Friday following. The congregations were good from the beginning, and grew larger each evening. The interest was good throughout. Five were received for baptism, and two by letter. The church was revived also. This is one of the struggling mission churches in this association. I secured two subscriptions to the Baptist Record. I leave this afternoon to begin a meeting with the Pioneer Church, 15 miles away.

Yours in Christ's service,
D. W. McLEOD.
Woodville, Miss., Aug. 24, 1918.

KOSCIUSKO.

We have just closed a meeting in which we were assisted by Dr. W. M. Wood of Mayfield, Ky. Rarely have we heard a more powerful series of revival sermons. The Christian people of the town co-operated splendidly by their attendance, large congregations at the services. The unconverted, however, did not attend in large numbers due doubtless to the diverting influence of politics, war, theatricals, etc. Six members were added, and much good seed sown from which we expect a harvest in the future.

A. T. CINNAMOND.

SLAYDEN.

We have just closed the greatest meeting yet at Alexandria; the meeting begun second Sunday in August continuing through the week. We thought Rev. J. H. Oakley of Linnville, Ala. was to do the preaching, but when he failed to come, the pas-

tor, W. M. Fore did the preaching with unusual ability and success, proving his evangelistic gift and endearing himself to his own flock.

Visible results of meeting were 47 professions, 45 additions to the church, 41 for baptism, three by letter and one by statement.

Overflowing and appreciative congregations attended both night and day services. Some attributed a partial success of meeting to a three night a week prayer meeting we have engaged in all the summer, twice at church and once from home to home. All conceded that there never was a more beautiful spirit of co-operation between pastor and people.

We inaugurated a sunset service, continuing for one hour; more than one hundred people daily would pray, sing and testify in these meetings. We feel that permanent good has been established as the pastor knows his members better, likewise his members know him better, therefore a more hearty co-operation and fellowship among the brethren. To God all the glory and praise.

H. BOYD WATKINS.

(Continued from Page 10.)

the gospel to all the world did not cease with apostolic labors. They were to lay the responsibility on disciples made by them and so on through succeeding generations. The command is as binding on the present generation as on the apostles.

Fourth, the promise of His continuous presence. In the faithful carrying out of this three-fold command, the Savior pledges His presence and co-operation. The church which ceases to obey this command is unmistakably dead or dying. This epitaph ought to be written over the door of

such a church, "A name that thou livest, and art dead."

2. *The appeal.*—Why should this command of our Lord be obeyed? Simply because He commanded it. There can be no greater reason than the fact that He commands it. The fact that the Lord Jesus Christ commands a thing to be done ought to be the yea and the amen in the matter. No greater appeal ought to be possible to the Christian man, than simply that his Lord wants its done.

III. *The appeal of human need.*—(Acts 16:19-15.)

These verses bring before us the cry of human need. The appeal which grows out of personal experience has been considered; also that of the positive command. One other consideration should stir God's man to intense activity in winning a lost world to Christ, that of human need. "Come over into Macedonia and help us," discloses two all important far-reaching facts. First, the consciousness of need. Europe was sunk in sin. The "vision men" whom Paul saw, with the outstretched hand for help is the personification of human need and the cry for help.

Second, the consciousness of possible help. Paul had something with which to meet human need, even the gospel of Christ. The fact of need and the further fact that one has something with which to meet that need creates the obligation to put forth the effort to meet the need. The appeal of human need is tremendous.

What greater appeal could be made to God's redeemed to win a lost world to Christ than the three-fold appeal, the personal experience "ye are the light of the world; the positive command, "Go," human need, "Come over and help us?"

MANY PRESCRIPTIONS

AT THIS SEASON

In order to comprise the best course of treatment, and to secure the best results, should read as follows:

R Hood's Sarsaparilla—11 oz.

Pepsin—198 pills

Sig: One glassful Hood's Sarsaparilla before meals

Two Pepsin after meals

There is no better course of medicine for impure blood, run-down condition and loss of appetite. These two medicines working together often give a four-fold benefit.

To Cure Chills

Go to your local dealer and get a bottle of Swamp Chill and Fever Tonic, and take according to directions.

DRINK

Castalian Springs Water. It the wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the spring. Address,

CASTALIAN SPRINGS, DURANT, MISS.

Your Eyes

Granulated Eyelids,

Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, No Eye Comfort. At Your Druggists or by mail 60c per Bottle. For Book of the Eye free write to Murine Eye Remedy Co., Chicago.

Soothe Your Itching Skin With Cuticura

All druggists, Soap & Ointment 25c & 50c, Taloung & Co. Sample each free of Cuticura, apt. M, Boston.

Mississippi Woman's College

375 students last session.

30 experienced teachers in faculty.

Not one case of serious illness in the six years of the College. Sophomores receive State license for two years. Seniors receive State license for three years, which may be renewed. Seniors receive Blue Seal Sunday School Normal Diploma. Highest courses in Piano, Voice, Violin, Expression, Art and Home Science. Board in splendid Industrial Home estimated at \$108.00. In Boarding Dormitory or Dockery Home \$180.00.

Two important changes in Literary course on account of the war. 1st, All regular Freshmen receive Home Science without extra charge, as the Government has asked us to place it in the regular course. Students specializing in Home Science take it as an extra. 2nd, Spanish is substituted for German, being taught by Mrs. J. G. Chastain of Mexico. Send in \$10.00 for room. Beautiful catalogue sent on application.

Liberty Bonds and Thrift Stamps accepted as cash.

J. L. JOHNSON, President.

W. M. JONES, Vice-President.

Hattiesburg, Miss.

T. A. J. BEASLEY, B.A., D.D.,
President.

DO ALL DOCTORS

PRESCRIBE CALOMEL?

Of all the medicines in the world, doctors prescribe calomel most often and depend upon it almost universally. There must be a good and sufficient reason—what is it?

If you will study the doctors' books you will find that the medical authorities prescribe calomel for almost every disease. The reason is that calomel is the sweetest and only thorough system-purifier. It makes the liver active, drives out the poisons from the stomach, bowels and kidneys, and thereby purifies the blood. Calomel puts the entire system in the most favorable condition for Nature to exercise her recuperative power. Your doctor will tell you that drugs merely assist Nature. That is why he prescribes calomel so often.

The new kind of calomel, called "Calotab," is refined and purified from all of the nauseating and dangerous qualities of the old style calomel and is rapidly taking its place, for it is more effective than the old style calomel as a liver-cleanser and system-purifier. One Calotab at bedtime, with a swallow of water—that's all. No nausea, nor the slightest unpleasantness. Next morning you awake feeling fine—with a hearty appetite for breakfast. Eat what you please—fruits, acids or anything. No restrictions or irritations.

Calotabs are sold only in original, sealed packages, price only five cents. Recommended and guaranteed by druggists everywhere. Your money back if you are not delighted.

Your Hair—Your Beauty



You can have beautiful hair if you keep your scalp in a perfectly healthy condition—free from all dandruff.

Tetterine removes this irritating fungus and restores the scalp to perfect health, permitting the hair to receive its proper nourishment. Excellent, efficient and healing ointment for all cutaneous troubles. Fragrant and soothing, harmless to the most delicate skin. See a box. At druggists or by mail, TETTERINE CO., Savannah, Ga.

TETTERINE

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine, as this is sold under guarantee of money back if it fails to remove freckles.

MALARIA
Chills and fever, Biliousness, Constipation and ailments requiring a TONIC treatment.

OXIDINE

GUARANTEED and made by Behrens Drug Co. Sold by All Druggists 50c

TANGIPAHOA.

Rev. T. J. Moore is just out of a good meeting with Tangipahoa Church where he assisted Rev. S. W. Rogers, the active and enthusiastic pastor of the church. Eight additions, seven of whom were received by baptism. Bro. Moore just a little more than a year ago, held a few days enlistment service with this church, putting on the budget envelope system. It was then a one-fourth time church, paying \$200 a year for pastor's salary and always running far into the next year in paying it. It had paid the previous year \$28 for all missions. It is now a one-half time church, paying the pastor monthly at the rate of \$400 a year and forwarding their mission money monthly at the rate of about \$180 a year. Beginning the budget envelope system in April last year in October at the association the church had raised \$124 for missions. They seem to be happy on the way.

The Monroe County Baptist Association will convene with the Baptist Church at Prairie, Miss., on Thursday Sept. 5, and it is the desire that each church send a full delegation to take part in the business of the association and stay for a full session. This being on the Mobile and Ohio Railroad, may we have visiting brethren with us to take part. See standing committees on page 3 of the association minutes, and that those assigned subject will be there with their work ready to report when called.

A. J. BROWN, Mod.
L. G. SMITH, Clerk.

FAIRVIEW AND THOMPSON.

We just closed a good meeting at Fairview in Carroll County. Five for baptism; one new subscriber for the Record.

The third Sunday week we had a fine meeting at Thompson, in Pike County; twenty-five additions, fourteen for baptism. Five new subscribers for the Record. Yours in Christ Jesus,
W. R. HAYNIE.

Clinton, Miss.

SULLIVAN-STRINGER.

Near Raymond, August the 18th, Mr. J. E. Sullivan, pastor of Palestine Church, and Miss Annie Laurie Stringer were united in marriage, Mr. Hughes officiating.

TISHOMINGO.

Just closed a great meeting at Highland Church near Tishomingo in which there were some thirty-five conversions, most of them will go to other churches, but we baptized fourteen with others waiting.

God was with us in great power from the very start. The church was wonderfully strengthened and revived. E. L. Brown of New Albany assisted us.

From the start it was evident that it would be a great meeting, as the church was in perfect harmony and they not only prayed but "went out and compelled them to come in."

Both pastor and church are rejoicing. The church made Bro. Brown's heart glad with a purse of \$55.

Yours in the work,

C. C. WEAVER.

3,000,000 People Annually Take Nuxated Iron In This Country Alone For Red Blood, Strength and Endurance

"To help make strong, keep red-blooded Americans there is nothing in my experience which I have found so valuable as organic iron—Nuxated Iron."

Dr. James Francis Sullivan, formerly physician of Bellevue Hospital (Outdoor Dept.), New York and the Westchester County Hospital. Nuxated Iron often increases the strength and endurance of weak, nervous, run-down people in two weeks' time. It is conservatively estimated that Nuxated Iron is now being used by over three million people annually, and it has been used and recommended by such men as Hon. Leslie M. Shaw, former Secretary of the Treasury and ex-Governor of Iowa; former United States Senator and Presidential nominee, Chas. A. Tamm; General John L. Clem (Retired), the drummer boy of Gettysburg who was sergeant in the U. S. Army when only 12 years of age; also United States Judge G. W. Atkinson of the Court of Claims of Washington and others. Nuxated Iron is dispensed by all good druggists everywhere.

FIRST NATIONAL BANK

HATTIESBURG, MISS.

CAPITAL AND SURPLUS \$1,200,000.00

BANKING BY MAIL A SPECIALTY.

The Telephone, Telegraph, United States Mail and Express service make all neighbors, and have placed the strongest institutions in reach of all.

CLEAR NU-TYPE TESTAMENT

Genuine pig-grained leather



Contains the Presidents Message

The largest type Pocket Testament made

Durable and beautiful. Button flap. \$1.20 for leather binding; 65c for khaki cloth binding.

Send today to Baptist Record, Jackson, Miss.

In answering these ads mention your paper. It commends you.

Shall Home Missions Be Crowded Out

The present crisis of war is the crisis of Home Missions for Southern Baptists.

The quality of the young manhood the South has sent to the armies of the nation is largely measured by the gospel with which the Baptists have molded the hearts of Southern people. The safeguarding of the manhood of our soldier boys amid new and untried strains will be largely conditioned upon what we do to help them religiously.

The Southern Baptist Convention, in unqualified and clear expression, has set forth its conviction that the crisis of the great war is for us a great Home Mission crisis. It doubled the Home Mission apportionment with determination to challenge the liberality of Baptists to a cause that now merits and demands our best giving and devotion.

Why \$1,000,000

1. Because the saving and safeguarding of more than a quarter of a million of our Baptist boys in the army is our ranking mission task until the war ends.

2. Because our people back home are subject to great stresses and sacrifices, and are more in need of, and readier to receive the counsels and consolations of the gospel than ever before.

3. Because hundreds of thousands of people who are being gathered into new towns and war work plants in the South are without churches or gospel preaching.

4. Because powerful forces are seeking to minimize the clear testimony of Baptists and other evangelical bodies to the cross of Christ as the only hope of men, and their testimony to religious liberty.

At The Association

To meet such great needs, it is more imperative than it has ever been before that there should be an adequate and arousing discussion of Home Missions at every District Association that meets in the South from now until December.

It is impossible for the Home Board to send a special representative from the Home Office to more than five percent of the nine hundred associations.

We appeal to our Associational Representatives; to all moderators and pastors; to laymen and to messengers who have sons in the army.

Brethren: See to it that Home Missions shall have a good opportunity and a good discussion at your Association. Write us for up-to-the-minute information. We have it for you.

Our people have the money in abundance. If we put the facts and the needs of Home Missions on their hearts now they will give to it freely. They will give every dollar of the \$1,000,000 before next May.

Do not, we plead, allow Home Missions to be crowded out at your Association this year.

B. D. GRAY, Corresponding Secretary.

BAPTIST HOME MISSION BOARD
HEALLY BUILDING **ATLANTA GEORGIA**